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order takes its form. Consequently, we should expect fairy-belief and rite to symbolize the regard he has for his fellows even more strongly than that he holds to the non-human associations of his life.

The expectation is amply borne out. Fairy-belief is first and foremost a symbolism of social life. In the logic of emotional identifications, it organizes, directs, and controls the feelings of human beings for their fellows.

Thus fairy power and dangerous influence are strongest at times when the interest of human beings in their fellows is strongest. With every change overtaking the individual in his course through life among his fellows, the supernatural world steps in. At such times as birth, growing-up, marriage, becoming a parent, growing old and dying, belief catches the countryman in a web of precautions and reminders which signalize forcefully the importance of the change. For example, the birth of a child is not just another event in nature. It is a change of vital importance to the family group, and indirectly to the community. It is cause for rejoicing and congratulation, but it is cause, too, for resolve and determination in the face of new duties. It brings a new orientation in the lives of those who welcome the newcomer. Their relations to one another undergo development; they must henceforth learn new ways which include the newcomer and which prepare a place for him in the life of his fellows.

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Consequently, rural ceremony signalizes the event. Custom brings together those concerned, for rejoicing, for recognition of the place of the newcomer in the group, for an expression of the sentiments that unite them all. The rural 'christening' is no mere idle jollification; it is a secular baptism, as important for social life as is the Sacrament of Baptism for religion. Naturally, then, fairy-belief is represented very strongly. It surrounds the crucial event of birth and its consequences with a hundred necessities of action which carry with them powerful emotional dispositions. Fear, awe, wonder, religious feeling, and plain caution can all be pressed into service to mould the countryman into an acceptance of the new state of affairs; the logic of belief fits these emotions into the countryman's world-view.

The good people are particularly active at such times as this. Every association with birth is infused with power and danger. Even the midwife who attends becomes a magic figure; the aura that surrounds the dangerous and crucial event invests her entire personality. She can command the fairies, disperse their attacks, travel through the air, transfer labour pains at will to a truculent or negligent husband. She is in communication with the fairy powers; in tale and story she often finds her ministrations commandeered by them and her person wafted off into the forts and raths to attend a fairy-woman there. She herself may deny all this; but it